THE LIBERATOR

"COMRADES LET US ALL UNITE."

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JOHN MOST GONE, BUT NOT DEAD.

The old warrior is gone! He fell fighting in the battle for liberty. He died facing the enemy. Long was his battle and fierce the conflict, but he never finched. The revolutionary movement has lost its greatest champion. John Most could always be depended upon to be in the front, hurling thunderbolts into the ranks of despots, and they feared him, hated him, dreaded him.

They persecuted him in two continents. They could incarcerate his body, but his spirit was ever Free. When he was released from prison, he returned to his labors and took up the fight where he had been compelled to lay it down.

John Most was born in Germany February 5th, 1846. He died in Cincinnati, O., March 17, 1906. He came to America in 1881 and continued to edit his paper, the "Freiheit," which he had established in Europe. Having been imprisoned and persecuted for having the courage to express his advanced ideas, and for anathemizing society, showing up its corruption and demanding a change, he desired to come to "free" America, where "freedom of press" and "freedom of speech were supposed to be among the organic laws of our country, but what did he really find? As much persecution here as in Europe. He, like the rest of us, was perfectly "free" to express his ideas so long as he didn't say anything of a critizing character about our sacred institutions.

But comrade Most was not the man to play the hypocrit, sycophant, or a coward. He spoke the truth as he saw it, though he paid the penalty for so doing behind prison bars. John Most was imprisoned three times in this country, because he dared to exercise the right of free speech. Most at the time death overtook him, had started from New York city on a long lecturing tour to include most of the large cities. The following account of the last meeting that he addressed in Philadelphia, March 11, shows how the police hounded him, even on the brink of the grave:

* * *

(Taken from a capitalist paper.)

Lieutenant Atkinson and a squad of Nineteenth district policemen last night broke up a meeting of Anarchists in Equity hall, Tenth and Lombard streets, at which Johann Most, of New York, was the principal speaker. The meeting, which was unusually orderly previous to the arrival of the police, nearly ended in a riot. Women shrieked and men swore and denounced the police. Several of the more excited were literally pitched out of the hall by the bluecoats.

Lieutenant Atkinson, Sergeant Duffy and about a dozen policemen entered the hall as Herr Most, who was the last of several speakers, was about to close. The policemen walked briskly and at once attracted the attention of both the speaker and his auditors. Advancing to the front of the speakers' platform, Lieutenant Atkinson announced:

"You ve got to cut this out. We don't allow any anarchists to meet in this town. It's against the law."

Herr Most, who had been speaking in German, replied: "All right; I have stopped."

This did not meet with the approval of his admirers in the audience, however. Several of them, including a number of women, surrounded the lieutenant and angrily demanded by what right he dared to interfere.

"You are anarchists and have no right to hold a meeting," he yelled.

His remarks were greeted with boots and hisses and some of the men openly made threats. As many as could find standing room on the speakers' platform crowded around Herr Most, Valtarine De Cleyre, the noted woman anarchist, who had preceded him as a speaker, fought her way to a place in front of the platform.

Catching sight of her, George Brown, another speaker, commanded the excited men and women to take their seats and maintain order. Then Brown announced that the proceedings would be continued as a religious meeting.

"I call upon my sister in Jesus Christ, Voltarine De Clyre, to lead us in prayer," he yelled.

Miss De Cleyre was pushed to place on the platform, but before she had a chance to say anything Lieutenant Atkinson and Sergeant Duffy seized her by the arms and dragged her back into the crowd.

Then John Ryan, a longshoreman, began abusing the police and he was seized by two patrolmen and hustled into the street. Abraham Bencheim, a member of the Committee on Arrangements, was also hustled out of the hall.

A scene of wild disorder followed during which a number of women became hysterical.

"Now cut out that religious business or I'll run you all in," shouted Lieutenant Atkinson.

"Well, since we can't do anything else we will give a concert," call upon the combined Russian chorus to come to the platform and sing the Marseillaise," cried the irrepressible Brown.

Several hundred men and women immediately made a rush for the platform and surrounded Herr Most, who led in the singing. Following the singing Brown proposed three cheers for liberty, America and the police. The cheers that followed were punctuated with expressions of derision in half a dozen different languages.

Brown and another English anarchist next commanded the audience to sing "Auld Lang Syne." The frenzied men and women made feeble efforts to comply, but as no one appeared to know the words of the song, Brown and his friend announced that the concert was over and the meeting dissolved. After leaving the meeting room Herr Most and his friends adjourned to a room on the lower floor, where lunch was served.

The interference of the police was hotly denounced by Anarchists. Miss De Cleyre said: "We simply met in a social way to honor Herr Most on the sixtieth anniversary of his birth. Not one of the speakers said a word against the law. When the police broke up the meeting, Herr Most was delivering an address in German in which he was reviewing his life. I don't believe that he mentioned the police more than two or three times, and then only referred to them in connection with his numerous arrests.

Addresses were also made by M. Staller, Dr. M. Barbour and M. Winchevski. Morrison Gabriel was chairman of the meeting.

* * *

And this outrage took place in the stone's throw of Liberty Bell! Ye Gods, what degenerates the American has become! His liberty now carried on the end of a policeman's club, he seems to have forgotten the sacred lesson that, when government curtails the liberty of one individual, the liberty of each and all are there by endangered.

But our old comrade has passed from conbicts with policemen and authorities.

His life was long, active and useful in the service of humanity. Most was a brother, a comrade and above all, a Man.

We promise thee, old scar-worn Warrior, although you have passed out into the Great Unknown that you no longer live among and have your being among us, but those principles for which you struggled are the heritage of all the human race throughout all time and this is immortality, so you art immortal! Rest Comrade, rest, thy warfare is ended! Peace to thy ashes!

LOOK OUT FOR BLUE PENCIL MARK.

All subscribers finding a *blue* mark on the wrapper of their paper *must renew immediately* or their names will be dropped from the list.

LABOR'S LONG STRUGGLE WITH CAPITAL.

No. 10.

In No. 11 of The Liberator the serial articles now running under the head (Labor's Long Struggle with Capital) were commenced. These articles date back to the earliest times, ante-dating the Christian era, showing the condition of labor in ancient times, and through the Middle Ages, bringing the reader down through the feudal System into the wage system. These articles are all based upon the most reliable historical data obtainable, and are written in a simple style so as to be especially adapted to the needs of the young student in the labor movement. Back numbers of The Liberator containing these articles can be had by addressing this office. 5 cents per copy.

* * *

When we began preparing this series of articles we didn't expect them to be more than eight or ten papers, all told, but we find by deep and careful study of labor in its economic realm, that it is a wonderfully absorbing and soul-engrossing subject. It has been our endeavor to write these papers briefly and to the point, but we find there is such a vast field to cover, that even to give an outline that the subject leads us on and on. We only hope and trust that these papers may prove half as interesting and instructive to our readers as they have been to us in delving into material in preparing them. If such should be the case, we shall feel well repaid for our trouble, which is quite laborious.

We have given a great deal of space to labor's struggle in a general way; we shall now endeavor to specify the inner workings of a few of the unions in detail, so as to enable the reader to obtain a fairly good conception of the early beginnings and foundations, out of which the great labor movements of today are but the outcome.

We will take for our next two papers, probably, the shoemakers and the textile workers' unions, as these are exceedingly important things, for when one is interested, and therefore is entitled to and should receive from society and government protection and encouragement.

"Recognizing the right of the manufacturer or capitalist to control his capital, we also claim the right and shall control our labor and be consulted in determining the price to be paid for it—a right heretofore denied; and believe in a international organization, embracing all workers on boots and shoes in the United States and provinces of North America is the only way in which this can be successfully vindicated."

L. E. P.

(Continued next week)

PHOTOS.

Subscribers write: "Can you tell me where I can obtain photos of the five Anarchists, executed in Chicago in 1887." We have received quite a number of inquiries for photos of our comrades. If we receive one hundred orders for the photos, we will have them made, all on one large plate, beautifully mounted, as we have excellent photos of all the comrades. The price of the photos, postage included, will be 50 cents. Orders will be received at Liberator office. If one hundred orders are not received, the money will be returned to the sender.

We have algeady received several orders.

IS IT ALWAYS PROGRESS?

There wet wood-violets fringed a river shore
And lilies clung about the dripping oar—
You see a line of smoking chimney shafts,
And hear the factory's muffled ever roar.

—Isabella H. Fiske
in "Home and Flowers

THE ANARCHIST SPEECHES

In No. 16 of The Liberator, were commenced the publication of the speeches of the Anarchists delivered in court in Chicago on Oct. 7, 8 and 9, 1887, when asked why sentence of death should not be pronounced upon them. These speeches are their reply. It was their last message to the world and must prove interesting and instructive reading to the most prejudiced as well as the sympathetic. Instructive to the prejudiced-minded, because no person capable of clear reasoning powers can read these speeches and lay them down, and then, allowing the innermost recesses of his heart to speak, he must say, "Those men were innocent of the crime for which they suffered death." They were victims of class hatred.

ALBERT R. PARSONS' SPEECH.

(Continued from last week.)

In the strike down here at East St. Louis last summer, where the railroad companies called for "men of grit," and advertised to pay men of grit "that meant business" five dollars a day, they got a lot of men and these men fired upon people that were walking along peaceably on a railroad track in Eeast St. Louis, and killed seven men and one woman. Those men were in the pay of this pool of railways. The grand jury of St. Louis refused to indict those men even, you understand, refused even to indict them; and they were sent home with pay and honor. But here in Chicago a mass-meeting of workingmen occurs, and at that meeting there is a bomb thrown! some men are killed. The deed is fastened upon the men who spoke at that meeting, and they are made responsible for it, and they are brought in here and railroaded through in double-quick time to the scaffold. And, your honor, will you now refuse to give us a chance to have the matter heard fairly, to give us a chance in a new trial? The charge made by the labor papers that the monopolists were at the bottom of the Haymarket tragedy and the Pinkertons were employed to carry out, supplies the key to the solution of the mystery as to who did throw the bomb, for it has not been proven upon one of these defendants, without contradicting the history of that night, as given by Bonfield to the *Times* reporter, and also Lieutenant Haas, Whiting, Mann, the reporter, and seven witnesses all told for the state, and Burnett, Taylor and Simonson and a number of witnesses for the defense. It rests solely upon the impeached, unsupported, the perjured, paid-for testimony of the perjured villain, Gilmer. That is all the thread that connects it. Now, who will believe this silly story that one of these men or myself had any knowledge of the party who hurled the deadly bomb on its awful mission of death? It rests on Gilmer's testimony alone.

The New York *Times* of April 27, urged as an easy way to settle the eight hour movement to pick out the leaders and make such an example of them as to scare the others into submission. The wicked cabal of monopolists, with an organization capable of making such an utterance and giving such atrocious advice, is capable of putting it into execution, and force was to be used. Blood flowed and the innocent perished. The McCormick difficulty of the day before, when unarmed working people were attacked by the police, transpired within five days of this threat in the east. Stock in the great commercial stock centers were convulsed with apprehension of a swift decline in values if the eight hour strike succeeded. The wheels of industry remained paralyzed by the thousands of laborers who were out making the strike in favor of the eight hour movement. Something must be done to stop the movement, and it was felt that its strongest impulse was at the west, where forty thousand men were on a strike for eight hours in the city of Chicago, and in order to make such an example of them—to quote the language of the *Times*— as to scare the others into submission, I repeat, that the men in New York, capable of making such a suggestion, are capable of carrying it out, of putting it into execution. Now, isn't that a fair presumption? Was it not worth hundreds of millions of dollars to them annually to have it done? Pinkerton's agency, in my opinion, contracted to carry it out; they have done such things on previous occasions. Often before have they done such things; it has been proven on them in numerous parallel cases of conspiracy to bring odium upon popular movements in all parts of the country, and I read to you that official circular of Pinkerton's offering himself to monopolists who wanted just such conspirators, and schemes as were laid down by the *Herald* of New York, and the *Times*, *Tribune* and other papers. The Pinkertons, in their circular addressed to monopolists, said they had the men ready; they were prepared to furnish the information, and they could build up and provide a conspiracy that would break down any contemplated effort on the part of the men to receive better pay or an improvement of their condition. That is Pinkerton's own circular. He would carry out what he proposes to carry out. He offers himself for sale to do that kind of work; he openly declares in the circular that that is his business; that he makes his living and his money by that occupation.

Nor are we wanting in the clear links of circumstantial evidence to point to the culprits who will yet call upon the rocks to hide them from the wrath of an outraged people. There is in the possession of this court in this case on file the sworn testimony of John Philip DeLuce of Indianapolis, whose story was printed in the papers at the time he first made it public, in May of this year. He swears that at 7 o'clock one morning in May, this year, an unknown man wearing a mustache, dressed in dark clothes, five feet five or five feet six inches in height, came to his place, and setting a small satchel on the bar, asked for a drink. Taking a drink, the customer said he came from New York, was on his way to Chicago, and the stranger closed with the remark that the saloon keeper would shortly hear of trouble in Chicago. Pointing to his satchel he said: 'I have got something in there that will work; you will hear of it." Turning at the door as he departed, he held up his satchel and, pointing at it, remarked: "You will hear of it soon." Shortly after this episode the news of the Haymarket tragedy reached DeLuce. The deponent appeals to a certain Oscar Smith as a witness to this conversation, and Smith follows with an affidavit to the truth of this statement; that was away back in May. Now, if this is to be a case of conjecture, if this is to be a case of opinion, I submit if that man's testimony is not as [illegible] consideration of this court as is the testimony of Harry Gilmer. Or, if your honor still assumes that we instigated some one else to hurl the bomb, I submit if the threats of the monopolist papers, and the proposal of Pinkerton to carry them out, do not show

(Continued on Page 3.)

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They never all who die
In a great cause: the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. Tho' years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom.
—Byron.

The Liberator opens its columns for a defense fund for Chas. Moyer, Wm. Haywood and Pettibone. All subscribers are earnestly requested to send in whatever money they can possibly spare. Remember it is going to take a great deal of money to defend these **victims of Capitalism.** Our faithful comrade, E. N. Ling, sends in $3.00. Who will be next?
—Liberator Publishing Group.

It would seem that mine inspection in France has become Americanized.

Such awful horrors as that which occurred in France, when an explosion of gas in the coal pits of Courriers caused the death of over 1,000 miners simply causes us to stand agast at the reckless disregard of human life which the grasping possessing classes show. In this case the awful sacrifice of human life could have been easily prevented, only if proper care in mine inspection and ventilation had been attended to, but this would have cost a few extra dollars, while the thousand who so miserably perished will cost the capitalists nothing. Another thousand will soon be on hand to take their places, and the families of those unfortunates will soon be turned adrift to starve! How long, oh justice, must thy sword remain sheathed?

1st Page—Turn column rules—.

If Christ had avoided the cross, or if any one of those who walked with him had remained on earth with man and preached the gospel of salvation from that day to this, and the world had paid him for every day of the nineteen centuries a salary of $500 a day, and he had saved every cent of it, his piled up fortune would not nearly equal that of Mr. Carnegie. Had Providence ordained that Adam, the first man, should have life eternal here, and as the ruler of his millions of descendants he had received a salary of $175 a day, his 6,000 years' savings would not bring his fortune up to that of Mr. Carnegie. Yet the wages of the average man is nearer $1.75 a day than $175, and instead of living 6,000 years the span of his life hardly reaches 40 years. If a man were to receive a salary of $10,000 a year, and saved every cent of it he would have to live 5,000 years before he could match his fortune with that of the prince of oils, acquired through the system of special privileges. These cold figures are staggering. How is it that men can accumulate in a few years as much as under normal conditions it would take tens of thousands of years to obtain? This could not have been done if the doctrine of equal rights prevailed; it is done because of the rule of the special privilege.

All holding tickets from last social will please attend meeting next Sunday at 224 Blue Island Ave. and settle for them. We need the money. Other business of importance also. Don't fail to attend.

ANARCHISM.

Anarchism, like all new theories, or old theories under new names, must pass through three different stages: Fires, derision, ridicule, "oh, you are crazy," etc., then if those who are putting forth the new idea, have caught the fire of the enthusiast, and the truth is burnig in their souls they then begin to attract to themselves other earnest persons and a movement begins gradually to develop.

This was the case with Christianity. It is the case with all great movements. Then the next stage is reached, they are not "crazy," but "criminals," they are attacking some of our "sacred" institutions. "Away with them, they teach a strange doctrine. Crucify them" is the cry that has sounded down through the ages.

They will destroy society—they must be suppressed—they are "dangerous" characters, then begins the period of persecution, if those who are engaged in promulgating the new idea can stand the fire of persecution, though they become martyrs to their convictions the world gradually begins to see the truth and investigates and finally accepts the new philosophy.

Anarchism has passed through its first two stages; it has had its ridicule; it has its martyrs, the world is beginning to investigate its theories and American soil is the best adapted for the seeds of Anarchism to fruitify in.

All that it is necessary to do is to appeal to the American mind in a way that they can understand. Our American development and experiences have been along lines of developing the social units.

For instance, American institutions and history pivot upon the idea of individual liberty.

However false they were to the idea, however hypocritical or servile they may have become before private wealth, it is still true that our political and industrial experience has been that of the independent individuality, now Anarchism is in keeping with American thought and adaption, hence we should endeavor at all times to keep before the people the central fact that Anarchism means the upholding of the unit, and their cooperation with other units with like social needs and thus lay the foundation for a future society wherein the welfare of one shall be the welfare of all.

If we are to present a coherent and logical argument to the American people we must show that Anarchism means the preservation and *not* the distruction of liberty. That there will be destruction, possibly a bloody revolution in the coming change, few who understand the history of the possessing, ruling classes throughout the ages can doubt, but this is revolution, not Anarchism; it is the means, Anarchism is the end.

Then, again, the capitalists and some so-called radicals are eternally trying to link Anarchism and dynamite together as though they meant one and the same thing, when the fact is that dynamite bears about the same relation to Anarchism as gunpowder does to the Declaration of Independence. Gunpowder was used in securing Independence. Dynamite may be used in removing despotism that Anarchism can be enjoyed; let us trust it will not, but we cannot tell what the future has in store.

For those reformers who, aping the capitalistic class, speak of "capitalist Anarchist," only challenge my contempt for their ignorance. I am an Anarchist, but I am also a revolutionist, not necessarily believing in bloodshed, but I know that giant wrongs are met with on every hand, that the rich are becoming richer, overbearing, vulgar, corrupt and are corrupting all the channels of society. The judiciary is their pliant tool, these tools issue injunctions which strip the working class bare of every safeguard which the founders of this government surrounded them with. We know that every law which is placed upon the statute books to shield the working class from the greed of the employing class, is emasculated by some tool occupying a judicial bench. We know that politics and politicians are rotten, stinking rotten, we know it requires millions to run a political campaign and the working class have not got the millions, and if they did have, it would require other millions to overbid the capitalistic class in buying congress and legislatures, and these millions they also have not got, so the only way I see for the people who want freedom, is to rise up enmasse and take it. This means a revolution.

L. E. P.

CRIME AND CRIMINALS.

Our saintly Christians and other goody-goody people, throw up their hands in horror, in contemplating the prevalence of crime among the "lower classes."

Crimes, or unsocial acts among the "lower classes," are only a reflex of crimes or robberies of the upper or "better classes."

We rob our children before they are born. How many thousands, yea millions, of mothers among the working class are there who see a thousand and one articles while in a state of pregnancy which their appetite craves or their heart desires, and yet they are unable to gratify it. They walk the streets, gazing at the gorgeous displays, everything to attract the eye and cause the heart to wish for, yet, unable, owing to poverty to gratify such natural longings. What is the consequence? The unborn child is impressed, it feels the same disappointment that the mother feels; it is impressed upon it. We have robbed it before its birth, it enters the world with an unsatisfied, grasping nature. This proclivity grows steadily upon it with its growing years; the desire grows stronger because of poverty, and, finally, the child reaches forth and takes some one else's property. This is theft, it is illegally done, then society for the first time takes an interest in this human being. It comes forward to punish the child, it is now ready to inflict torture upon the victim of its own false, unnatural, inhuman system. How much better, wiser and cheaper it would have been to make conditions natural and social so that the child could have seen the light of earth under the best conditions possible, instead of, as is often the case, under the worst conditions. How much better this would be than to have to build great, gloomy prisons, superintended by guardsmen, who harden and debase their natures still more.

And the case holds good with murders, legal and illegal or lynchings.

The sensational press gives all the gory details of such occurrences in great glaring headlings. They catch the eye of thousands of prospective mothers; they are impressed by the horror and its details, and they in turn impress the unborn child. The child is born, it reaches man's and woman's estate, some adversity crosses its path, and the old prenatle impression rushes upon it and an awful deed is committed! The community is shocked and wonders where such a monster could have come from. Another candidate starts for the prison or the gallows. Thus the long procession is ever wending its way through the ages.

The hoary-headed old hag, society, throws up her hands in "holy" horror when one of her children commits an awful deed. She never recognizes the fact that this is only the reflex of her own misdeeds. Crime is simply a social disease. When society has grown wise enough to supplant the prison with the school house, the teacher for the hangman and kind treatment for punishment and substituting justice and kindness for brutality, we will hear very little more about "crime and criminals."

L. E. P.

HOW TO STEAL WITHOUT KNOWING IT.

While many are thieves at heart, trying to get wealth without earning it, few like to think of themselves as thieves, much less to be called thieves. They will, therefore, be glad to learn how to be a self-respecting and respectable thief. The most genteel and conscientious way to steal may be illustrated by a comparison.

Here is a piece of leather and a cobbler. If the cobbler sleeps, the leather will not grow into shoes. We say the cobbler makes the shoes, and because he makes them we say the shoes belong to him.

But here is a farm on Manhattan Island, extending along Broadway from 42d to 46th streets, and northwest towards the Hudson. In 1797, John Jacob Astor bought the farm for twenty thousand dollars. Today it is worth twenty million. Who made this valde? In the case of the shoes, it is clear. They are worh more than the leather because the cobbler has expended his labor upon them. But whose labor has created the difference between the present and original value of this farm? Surely not the labor of the Astors. If they had never owned the farm, if no one had owned it, if it had been utterly neglected from that day to this, it would be worth twenty million dollars just the same.

This is the obvious fact. While the cobbler's labor created the value of the shoes, the growth of New York has created the value of the farm. The cobbler made the leather grow into shoes. But the Astors could not have prevented the value of the farm from becoming twenty millions.

Now we say the shoes belong to the cobbler because he made them. Likewise these land values belong to the city because the city made them. It is a good private property law which secures to the cobbler the shoes that he makes. Why should we not have a public property law securing to the city the land values which the city makes?

Why should we make it a crime for the Astors to steal the cobbler's private property and authorize them by law to take the city's public property?

THE WORKING GIRL'S WRONGS.

By Elizabeth B. Butler.

In the course of my work with the Consumers' League of New Jersey I learned of an incident which, while nowise exceptional, may be worth while recording as an illustration of the utter denial of justice to the workers under the capitalist system.

In one of the largest cities in New Jersey is a prosperous firm of shirt, manufacturers which makes a practice of giving out the shirts to have button holes made and buttons sewed on by home workers. They are paid, as all home work is paid, a pittance which makes no pretence of corresponding to the labor expended. For example, the pay for making three button holes, eyelets, and sewing six buttons on each of a dozen shirts, ranges from fifteen to twenty-five cents. For making six to nine button holes in each of a dozen shirts and sewing on the corresponding buttons the pay is from thirty to forty cents. All of this work, be it remembered, is exceedingly fine, and inspected so strictly that if a thread deviates from the machine-like regularity, the worker whose fault it is forfeits the pay for all her work on the shirt. The fore-woman, too has a habit of not giving out the correct number of buttons. Yet since the forewoman is second only to the members of the firm, and in everything acts but as their voice, in this case also the worker suffers for the carelessness of her superior for a shirt returned without the due number of buttons means loss of pay for the whole shirt. It is useless to protest when the buttons are given out; the forewoman is "too busy" to correct any mistakes.

It so happened the other day that I chanced to call on one of the women who are suffering from this merciless exploitation. She lives on the first floor of one of the miserable little frame houses of which this city is full, wedged in, back of a row of tenements, factories on either side. Her husband earns only a small wage and they have four children, all little. She is young and ambitious, in that she tries to keep her rooms fairly clean, and to give some care to her children, but this leaves her only part of the day and night in which to do her buttonhole making. She says that she is used to working every night until the early hours of the morning, and as she is a rapid sewer and works always steadily and unflinchingly, straining every nerve to accomplish her task, she is able, on unusually successful weeks, to make two dollars. This does not happen often.

What does happen is this: When she goes to the factory to return the shirts, the forewoman has ready for her a shirt to be made up while she waits for her money; she is expected to make and finish the shirt for the convenience of the firm and not to expect any pay, since she has to go to the factory anyway in order to get more work to do at home. When for the third time this week the forewoman gave her a shirt to make up, for a brief moment the spirit whose life is liberty and justice flamed up within her and she cried: "No unless you pay me for three shirts that I've done this week. I'll not be made a fool of for anybody." Too much surprised to remonstrate, the forewoman replied briefly: "Not much I won't," and gave the shirt to another woman.

But when she told me of it, my friend could only regret the flash of time in which she had the courage to resent an outrage, to dare not to be a slave. "I'm sorry I said it," she told me, "for perhaps they won't give me any more work."

THE CAPITALIST CONSPIRACY IN IDAHO.

The American people and especially the working class, do not seem to realize the importance of and the class interest involved in the arrest of Moyer, Haywood and Pettibone. If these, our brothers in labor's cause, are to be saved from the gallows, there must be a tremendous amount of agitation carried on. Money must be raised and lots of it, for their defense. The working class must be made aware of the long fight between The Mine Owner's Association and the Western Federation of Miners, and show the connection between this struggle and these arrests. Anarchists cannot afford to be backward in this matter. Many of us have passed through the awful ordeal and know what anguish it is to those men and their families. If there is not to be another slaughter like that of 20 years ago in Chicago, systematic agitation must go steadily forward from now on. While on my trip in the East, I propose to do my share in arousing the people to a realization of the infamy of the conspiracy. I shall address mass-meetings upon this subject.

L. E. P.

LOVE THE MEASURE OF OUR VITAL ENERGIES.

(By Max Nordau.)

(Continued from last week.)

The vows of celibacy taken by monks and nuns did not prevent, however, the greatest excesses within the walls of the cloisters, and during the Middle Ages, when Christianity exercised its highest authority upon mankind, immorality was almost as bad as during the time of the decline of Rome. Ever since the beginning of religion the doctrine of celibacy has never been literally followed except by those individuals who were suffering from religious mania, a disease which is almost always co-existent with disturbances or irregularities of the sexual system, and which like them is a manifestation of a morbid state, preceding from the same pathalogical modifications in the condition of the brain. But Christianity never completely abandoned this doctrine. They canonized certain married couples as saints, because they had never touched each other, while together during a long married life sexual intercourse remained theoretically a sin in its eyes, even if it allowed in practice, and in the course of centuries its constant pressure upon civilized mankind has forced it to its present standpoint, that is, to the conviction that sexual love is a disgrace, continuence a moral duty, and the gratification of the chief impulse of every living being, a sin deserving the severest penalties. Man has the same instincts in Christianism as in paganism; he desires and detains woman's favors the same; but he has not the pure and ennobling sentiment that he is engaged in a laudible action, but is haunted by the idea that he is treading forbidden paths; it seems to him as if he were committing a crime that must be concealed, he feels degraded by the compulsion to deception and hypocrisy and condemned to a perpetual lie against himself, the beloved object and mankind in general, by the necessity for leaving unavowed the natural aim of his effection, the possession of the beloved being.

Christianity will not concede that love is legitimate; there is therefore no room for love in the institutions permeated by it. Marriage is one of these institutions, its character is influenced by Christian morality.

From the theological point of view it has nothing in common with the love between man and woman. A marriage is not entered into to allow them to belong to each other, but to fulfil a sacrament. They would please God still more if they did not marry at all. The priest who is uniting a couple in matrimony before the altar, ask the women if she is ready to follow the man as her husband, and obey him as her lord and master. Whether she loves him, this question is not asked by the priest, for he does not recognize the validity of such a sentiment. According to his ideas the union which he has just sealed with his ceremonies, has its sole foundation in the solemn cons and comments made before the altar, and not at all in any human, organic impulse which brings two beings together and unites them as one individual soul.

All the relations between society and the sexes are shaped by this Christian doctrinal opinion of the sinfulness of all carnal, that is, of all natural normal love. Matrimony is sacred; its command of fidelity must not be transgressed, even when it starves the hearts of the wedded couple.

The wife may have married without love. She may learn to love a man later who arouses her passionate lover—society will not concede the possibility of such an occurrence.

What, the wife loves another? That cannot be! Such a thing as love is not recognized! The wife is married; that is all she can claim. She has her husband to whom she is bound by vows of conjugal duty; outside of this duty the world has nothing for her. If she violates it, she becomes an adultress and falls into the hands of the police, beneath the contempt of all right-minded persons. Society concedes to the husband the right to kill his faithless wife, and it concessions the judge to sentence her to imprisonment as a warning and an example if the husband has been too forbearing.

A girl falls in love with a man. She obeys nature's commands without waiting for the permission of the priest or the scribbling of the justice. Alas for the guilty wretch! She is banished henceforth from respectable, decent society. Even the innocent child, the result of her error, bears a stain from which it cannot cleanse itself its whole life long. * * *

Are we not obliged to believe that this law, this system of morality, is the invention of scorified and calcinated old men and eunuchs? Is it possible that society has been governed by these views of morality for centuries, a society in which the old men and eunuchs are in the minority, while it always contains young men of 24 and maidens of 20? Governed—ah, there it is—society is not governed by these ideas! It has contrived a way to reconcile these inhuman laws and heartless customs with human nature, by pretending great respect and decorum before their faces, but cutting all kinds of capers behind their backs. Its non-recognition of love is a fraud. It takes off its hat in the presence of the judge who sentences the adultress to prison, or the severe mistress who sends away her servant who has been betrayed; but it claps its applause to the poet who sings of love without even mentioning marriage, until its very palms ache. Every one in public assents unctuously to the proposition that it is a sin to obey the promptings of the heart, but in secret he listens to and obeys them with enthusiasm, and does not consider himself wicked in doing so. The theory of Christian morality only exists because no one applies it in practice. The bonds of an enormous conspiracy unites all civilized humanity, making every human being a member of this immense secret society—on the street they bow reverently to all the theological doctrines they may meet, but at home, with closed doors, they sacrifice to nature and wreak vengeance upon anyone who divulges the secrets of their Elisian mysteries; they express their abhorance of the universal hypocrisy, and even have the audacity to acknowledge in public places the gods they have installed as presiding deities and worship in private.

NEW BOOKS RECEIVED.

We have received the following pamphlets from England, and recommend them to all who are studying Anarchism:

Law and Authority — By Peter Kropotkin 10c
The Wage System—By Peter Kropotkin 10c
Anarchist Communism — By Peter Kropotkin 10c
Order from The Liberator.

FROM PHILADELPHIA.

Rousing Resolutions Adopted at a Protest Meeting Against Police Outrages!

March 19, 1906.

Liberator Publishing Group,

Dear Comrades: — Under the heading of "Philadelphia" can you note the following?

Comrades here are awake again. A well attended international public mass meeting was held at Odd Fellows Temple Sunday evening, March 18, 8 p. m., to commemorate the 35th anniversary of the Paris Commune. Comrades George Brown and Voltairine de Cleyre spoke in English, Albert Henri in French, J. Keyser in German V. Consione in Italian, H. Weinberg in Yiddish. The (police) promoters and defenders of "law and disorder" were there in good numbers (35 of 'em), but using a little more "common sense" than is usually theirs, failed to interfere. Resolutions condemning the action of the police in stopping John Most a week before were read and adopted.

* * *

At a meeting of anarchists, held last evening at Odd Fellows' Temple, to observe the anniversary of the Paris Commune, resolutions were adopted condemning the police and censuring the Mayor and Director of Public Safety for their action in breaking up the meeting celebrating the birthday anniversary of Johann Most on Saturday of last week. The speakers were also unsparing in their criticism concerning the unlicensed interference of what they called personal rights. The humor of the thing was the manner in which the anarchistic element outwitted their enemies and by a clever trick fooled the minions of the law while they adopted the resolutions.

It had come to the knowledge of the police that action would be adopted reflecting on the Mayor and Director, and to prevent such a happening Captains Callahan and Campbell, Lieutenant Quick and many plain clothes men were on hand, while a detail of 25 uniformed police were stationed in a small room in the building to be used if wanted. In the hope of inducing those in charge of the meeting to refrain from their purpose the two captains and lieutenant held a conference with one of the heads of the affair, and, finding arguments useless, intimated that unless their request was complied with it would be necessary for the police to interfere.

It was while this conversation was in progress that Miss Voltairine De Cleyre presented the offensive resolution, which was adopted amid cheers. It read:

Whereas, On the evening of March 10, 1906, Johann Most, while peacably addressing a meeting at Equity Hall in this city, was forcibly stopped by the police and protesters against police violence were also forcibly silenced, and

Whereas, John Weaver, Mayor, and Sheldon Potter, Director of Public Safety, have by their silence given consent to this outrage; it is

Resolved, That it is the sense of this meeting that while it is useless to appeal to these officials who shamelessly violate their own statutory and constitutional laws, we enter a solemn protest against this exhibition of Russianism in Philadelphia. John Weaver and Sheldon Potter may be regarded as men contemptuous of human rights and unmindful of their own official oath.

When the captains and the lieutenant were informed of what had happened their faces indicated what they failed to put into words, and their detail was permitted to retire in small numbers.

George Brown, who was the first speaker of the evening, in refering to the Most affair, said the meeting had not been interfered with because those present were advocating a social revolution, but because they were helping an old man celebrate his birthday. He said ex-Director English had tried to put the anarchists out of business and inquired if he (English) was in the penitentiary or on his way there. "Is Potter going to continue this? If he is he might rise to the height of the occasion and make the bonds of freedom yet wider," concluded the speaker.

Voltairine De Cleyre also denounced the police for their interference, and speeches were made by J. Keyser in German, V. Coscione in Italian and H. Weinberg in Yiddish.

LESS LAW, BUT JUSTICE.

An examination into any crime very soon brings its origin up before us. If the cause or causes can be removed the crime must disappear also.

The hoary-headed old scoundrel, who boasted that he had destroyed the virtue of at least two thousand young girls, is an important interrogation point for himself. Three things are necessary to such infernal success. First, he must be rich; secondly, the girls must be poor and needy; thirdly, he must be filled with undue animal passion.

Can these causes be removed? If not, we had better close our eyes and ears to the difficulties, for they will always exist. The causes are all artificial, and therefore can be removed; but they cannot be removed by law, for law is the criminal originator of the crimes. It is by the law that all the means whereby we live are converted into *private property*, so the larger possessors of it are able to take the abundance of the world from those who produce it, and thus force the producers to prostitute themselves at the will of the robbers to get back enough to sustain their ex istence. Virtue is therefore at the disposal of wealth, and vice increases in every community in proportion that the rich grow richer and the poor grow poorer. Wealth and vice are curious twins, for each is a child of the other. Destroy the property power by making all property common property, and vice can no longer dictate terms to virtue, and virtue will have power to find its own reward. But whence comes unnatural passion? Let us see? If we wish to produce an amative maniac how would we do it? The process is very simple and in very common use. We will begin with the babies. They want to know something of their origin and they go first to their mothers, who will turn them off with a falsehood. This leaves them to learn the truth from the vulgarist children around them, under the most debasing circumstances. They are now prepared for the minister, who will instruct them that they are naturally corrupt, and were born of corruption, and that all their passions are evil. They are thus early taught and prepared to believe, in all human depravity, and believing helps make them so, for it is natural law that, "as man thinketh so is he."

On, or before their passions reach full vigor they are taught from one or more vulgar sources, that in marriage they will find absolute gratification; which marriage must be delayed for several years, and perhaps for ever, for two artificial reasons: One is, they are too poor to start and too young to successfully contend for a living in a world of competition. Secondly; mariage being considered a necessary evil, they should never marry but once, if possible to avoid it. Therefore, as they are not old enough to know who they can live with for fifty or sixty years without quarreling, poverty or decaying love, they must wait until they obtain this wisdom, or get so old they must grasp their failing chances. Thus they will live until their passions have reached a feverish and unhealthy condition, caused by undue imagination, exciting literature and stimulating food, with no physical exercise to work off its energy. Having reached this condition, and remaining in it for a few years, they will then marry and raise children, and their children will grow up under like conditions. This process continued from generation to generation will finally produce an entire race of amative maniacs, for such indeed civilization has nearly become already, and the artificial principles by which we have arrived at this condition are still in full blast. Who can be surprised at any increase of this depravity, so long as we refuse to remove these well known causes?

As a remedy for the growing evil the politicians recommend more law. Shall we have it?

"Life is short and time is
Fleeting, and our hearts, though
brave,
Like muffled drums are beating
Funeral marches to the grave."

Why should we spend our precious days on this earth, hating each other, fighting and quarreling. "Let us have peace."

ALBERT PARSONS' SPEECH.

(Continued from Page 1.)

that some mercenary in their employ performed the deed resulting in the Haymarket tragedy. The Pinkerton force advertises to carry on this kind of work. Pinkerton advertises in his circular that he is ready to do this kind of a job. The New York *Herald* and New York *Times* say the market is going down in consequence of the contemplated strike on the first of May, and say that the leaders must be arrested and thrust into prison, and thus terrify the others into submission by making examples of the leaders. This is what the *Times* says; this is what Pinkerton says. About this time some one, as testified to by three reputable witnesses, stopped at Indianapolis; that was in May; the Haymarket tragedy was the fourth. This man testifies to that fact. A stranger stops there. He says: "I am going to Chicago. I have something that will work. You will hear from it." The man was in his cups, no doubt; probably he drank too much. The Pinkertons are not all temperance men; they sometimes take a little, and sometimes possibly take a little too much; possibly he talked a little more than he ought to have talked; possibly he didn't care, but at any rate it is sworn to that he said it; he came to Chicago, and the bomb was heard from and heard around the world. Your honor, is this an unreasonable assumption? It is far more likely, much more reasonable than your honor's surmise that I instigated some one to do it. Is this not within the possibility of human events? Might this not be the case? Is it proven, your honor, incontestibly and uncontrovertibly, that it was not done by this man, that it was not done by a Pinkerton? Is it proven beyond any possibility of a doubt that I and some of these men here threw that bomb, or knew of its being thrown? It is not, your honor. It is not established. The testimony does not show it.

These squealers for the State, Waller and Schroeder, both state that this meeting was for defense, that it had no reference to the Haymarket, had nothing to do with it; they were not even to go there; there was no difficulty expected there. There are the State's own witnesses and against the testimony of Gilmer, that Spies lit the bomb, which is ridiculous in itself, absurd, the very idea of such thing. Mr. Bonfield and Lieutenant Haas said that the bomb was thrown south of the alley about fifteen feet, and Burnett comes upon the stand—a man who is unimpeached—and swears that he stood by the man who did throw the bomb, and saw him light and throw it. All this against Gilmer, the affidavit of De Luce, and the statements of the witnesses on the part of the prosecution. I submit that we, for this reason are entitled, and have a right to stand here and claim a new hearing before you. I am told that it is a statement from the prefecture of the Paris police, that the police themselves instigate troubles often to bring about certain results. In police circles such persons are known as procurators or provocatives. I don't know whether this is true or not. You are a judge and a court; you are familiar with these things. Now, this description of the stranger dressed in dark clothes, and not tall in height, exactly corresponds with Burnett's description of the man he saw, both light and hurl the bomb, and Burnett stood here. You remember it; Burnett was standing right about here when he testified; he said that he was standing by the side of the man and saw the man light the bomb, and hurl it in that direction. t talies with the man sworn to here by John Philip DeLuce, the man called for by the New York *Times*, *Herald* and *Tribune*, by implication at least, that this thing must be stopped. Pinkerton comes out in a circular and offers to do this kind of work. It is the hand of the police. Now, is it anything beyond human reason that these men could not carry out that which they said they were ready to do—to do that which they themselves claimed would be worth to them millions to do? I am not putting statements in their mouths. They stated here that they were ready to do such work; perhaps they may have overdone the work; perhaps they killed more men than they intended to kill; perhaps that may be true. Perhaps they did not intend that it should be so great a sacrifice as it was; but I will continue with reference to this; Burnett's description of the identical man he saw both light and hurl the bomb thirty-five feet south of the alley, show that the prediction of the stranger from Chicago, "You will hear from it," was verified within twenty-four hours, because it was not a dynamite, but an infernal bomb, of which the stranger boasted in his cups when pointing to the satchel and saying, "I have something in here that will work; you will hear of it; you will shortly hear of trouble in Chicago," speaking of the pending troubles in this city.

Within twenty-four hours after this incident at Indianapolis, as sworn to before this court, the something in that satchel was heard from, and its detonation is still ringing in the ears of a startled world. The day following, the 5th of May, the Daily News of Chicago published the first description in print of the man who threw the bomb, from one who swore he was neither a Socialist, and Anarchist, nor a Communist, but a mere idle and curious spectator at the meeting. The *News* said on May 5: "The police have a good description of the man who threw the bomb at the Anarchists' meeting last night. The fellow stood in front of John Burnett, a candy maker in the employ of Mr. Berry, at the corner of Washington and Sangamon streets, and was seen by him to throw the missile of death. The atrocious murderer was a young man, a little above medium height, and well dressed. He was seen to take the bomb from his pocket and light it just as the police drew near. Burnett said he stood within two feet of the man, and would certainly be able to identify him should he meet him again. Hardly a moment elapsed after the bomb was lighted until the man lifted his arm preparatory to casting it from him. Every detail of this performance was witnessed by Burnett, who did not know what to make of this strange action. Presently the fuse attached to the bomb commenced to burn, and then, for the first time, Burnett realized what was about to happen. The man, with a quick jerk of his arm, sent the bomb flying through the air, and the next instant turned to run. Burnett attempted to follow, but a stray bullet struck him in the arm and he fell to the sidewalk. When he got up all was confusion. The foregoing is the substance of the story told the reporter this morning. Detectives were sent out to hunt for Burnett, but they were unable to find him."

(Continued next week.)

IS THIS TRUE?

It has come to our knowledge that "The Chicago Socialist" refuses to advertise meetings held in the interest of Moyer and Haywood until they are paid for them, the same as any other commercial transaction. It is possible that this statement is true? If so, are the socialists of Chicago playing the hypocrites? They come upon the platform with tears in their eyes and sorrow in their voices when speaking of the imprisoned men, but play the Shylock when it comes to squeezing a few cents out of the committee arranging meetings.

We have obtained the above statement from the committee arranging meetings.

"MOTHER EARTH"

Is the title of a new monthly magazine, published in New York City by Comrades Max Baginski and Emma Goldman.

Mother Earth is a fine accession to radical literature. It has a neat appearance, contains splendid articles from the editors and contributors, which are bound to make a lasting impression on the mind of the reader. The price of this monthly is $1 per year. Address "Mother Earth," P. O. Box Madison Sq. Station, New York City.

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DECLARATION OF PRINCIPLES ADOPTED BY THE ANARCHISTS' CONGRESS, HELD IN PITTSBURG, PA.

To the Workingmen of America.

Fellow-Workmen: The Declaration of Independence says

" * * * But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them (the people) under absolute despotism, it is their right, it is their duty to throw off such Government and provide new guards for their future security."

This thought of Thomas Jefferson was the justification for armed resistance by our forefathers, which gave birth to our Republic, and do not the necessities of our present time compel us to reassert their declaration?

Fellow-workmen, we ask you to give us your attention for a few moments. We ask you to candidly read the following manifesto issued in your behalf, in behalf of your wives and children; in behalf of humanity and progress.

Our present society is founded on the exploitation of the propertyless by the propertied. The exploitation is such that the propertied (capitalist) buy the working force, body and soul, of the propertyless, for the price of the mere cost of existence (wages), and take for themselves (i. e., steal) the amount of new values (products) which exceeds the price, whereby wages are made to represent the necessities instead of the earnings of the wage-laborer.

As the non-possessing classes are forced by their poverty to offer for sale to the propertied their working forces, and as our present production on a grand scale enforces technical development with immense rapidity, so that by the application of an always decreasing number of human working force an always increasing amount of products is created; so does the supply of working force increase constantly, while the demand therefore decreases. This is the reason why the workers compete more and more intensely in selling themselves, causing their wages to sink, or at least on the average never raising them above the margin necessary for keeping intact their working ability.

Whilst by this process the propertyless are entirely debarred from entering the ranks of the propertied, even by the most strenuous exertions, the propertied, by means of the ever-increasing plundering of the working class, are becoming richer day by day, without in any way being themselves productive.

If now and then one of the propertyless class become rich it is not by their own labor, but from opportunities which they have to speculate upon and absorb the labor product of others.

With the accumulation of individual wealth the greed and power of the propertied grows. They use all the means for competing among themselves for the robbery of the people. In this struggle generally the less-propertied (middle class) are overcome, while the great capitalists, par excellence, swell their wealth enormously, concentrate entire branches of production, as well as trade and inter-communication, into their hands, and develop into monopolies. The increase of products, accompanied by simultaneous decrease of the average income of the working mass of the people, leads to so-called "business" and "commercial" crises, when the misery of the wage-workers is forced to the extreme.

For illustration: The last census of the United States shows that after deducting the cost of raw material, interest, rents, risks, etc., the propertied class have absorbed—i. e., stolen—more than five-eighths of all products, leaving scarcely three-eighths to the producers. The propertied class being scarcely one-tenth of our population, and in spite of their luxury and extravagance, are unable to consume their enormous "profits," and the producers unable to consume more than they receive—three-eighths —so-called "overproductions" must necessarily take place. The terrible results of panics are well known.

The increasing eradication of working forces from the productive process annually increases the percentage of the propertyless population, which becomes pauperized and is driven to "crime," vagabondage, prostitution, suicide, starvation, and general depravity. This system is unjust, insane, and murderous. It is, therefore, necessary to totally destroy it with and by all means, and with the greatest energy on the part of every one who suffers by it and who does not want to be made culpable for its continued existence by his inactivity.

Agitation for the purpose of organization; organization for the purpose of rebellion. In these few words the ways are marked which the workers must take if they want to be rid of their chains. As the economic condition is the same in all countries of so-called "civilization;" as the Governments of all Monarchies and Republics work hand in hand for the purpose of opposing all movements of the thinking part of the workers; as, finally, the victory in the decisive combat of the proletarians against their oppressors can only be gained by the simultaneous struggle along the whole line of the bourgeois (capitalistic) society—so, therefore, the International fraternity of people as expressed in the International Working People's Association presents itself a self-evident necessity.

True order should take its place. This can only be achieved when all implements of labor, the soil and other premises of production—in short, capital produced by labor—is changed into societary property. Only by this presupposition is destroyed every possibility of the future spoliation of man by man. Only by common, undivided capital can all be enabled to enjoy in their fullness the fruits of the common toil. Only by the impossibility of accumulating individual (private) capital can everyone be compelled to work who makes a demand to live.

This order of things allows production to regulate itself according to the demand of the whole people, so that nobody need work more than a few hours a day, and that all nevertheless can supply their needs. Hereby time and opportunity are given for opening to the people the way to the highest possible civilization; the privileges of higher intelligence fall with the privileges of wealth and birth. To the achievement of such a system the political organizations of the capitalistic classes—be they Monarchies or Republics—form the barriers. These political structures (States), which are completely in the hands of the propertied, have no other purpose than the upholding of the present disorder of exploitation.

All laws are directed against the working people. In so far as the opposite appears to be the case, they serve on one hand to blind the worker, while on the other hand they are simply evaded. Even the school serves only the purpose of furnishing the offspring of the wealthy with those qualities necessary to uphold their class domination. The children of the poor get scarcely a formal elementary training, and this, too, is mainly directed to such branches as tend to producing prejudices, arrogance, and servility; in short, want of sense. The capitalistic press, on the other hand, takes care of the confusion of spirits in public life. All these institutions, far from aiding in the education of the masses, have for their object the keeping in ignorance of the people. They are all in the pay and under the direction of the capitalistic classes. The workers can therefore expect no help from any capitalistic party in their struggle against the existing system. They must achieve their liberation by their own efforts. As in former times a privileged class never surrendered its tyranny, neither can it be expected that the capitalists of this age will give up their rulership without being forced to do it.

If there ever could have been any question on this point it should long ago have been dispelled by the brutalities which the bourgeois of all countries—in America as well as in Europe—constantly commit, as often as the proletariat anywhere energetically move to better their condition. It becomes, therefore, self-evident that the struggle of the proletariat with the bourgeois will be of a violent revolutionary character.

We could show by scores of illustrations that all attempts in the past to reform this monstrous system by peaceable means, such as the ballot, have been futile, and all such efforts in the future must necessarily be so, for the following reasons:

The political institutions of our time are the agencies of the propertied class; their mission is the upholding of the privileges of their masters; any reform in your own behalf would curtail these privileges. To this they will not and cannot consent, for it would be suicidal to themselves.

That they will not resign their privileges voluntarily we know; that they will not make any concessions to us we likewise know. Since we must then rely upon the kindness of our master for whatever redress we have, and knowing that from them no good may be expected, there remains but one recourse—force! Our forefathers have not only told us that against despots force is justifiable, because it is the only means, but they themselves have set the immemorial example.

By force our ancestors liberated themselves from political oppression, by force their children will have to liberate themselves from economic bondage. "It is, therefore, your right, it is your duty," says Jefferson, "to arm!"

What we would achieve is, therefore, plainly and simply:

First—Destruction of the existing class rule by all means—i. e., by energetic, relentless, revolutionary, and international action.

Second—Establishment of a free society based upon co-operative organization of production.

Third—Free exchange of equivalent products by and between the productive organizations without commerce and profit-mongery.

Fourth—Organization of education on a secular, scientific, and equal basis for both sexes.

Fifth—Equal rights for all, without distinction to sex or race.

Sixth—Regulation of all public affairs by free contracts between the autonomous (independent) Communes and associations, resting on a federalistic basis.

Whoever agrees with this idea let him grasp our outstretched brother-hands!

Proletarians from all countries, unite!

Fellow-workmen, all we need for the achievement of this great end is organization and unity.

The day has come for solidarity! Join our ranks! Let the drum beat defiantly the roll of battle: "Workmen of all countries, unite! You have nothing to lose but your chains; you have the world to win!"

Issued by the Pittsburg Congress of the International Working Peoples' Association, on October 16, 1883.

CORRESPONDENCE

HUMANITY.

Manila, March 9.—The battle on Mount Lajo, near Jolo, in which 600 Moro bandits were slain on March 6, 7 and 8, was the most spectacular engagement since the American occupation. The American losses were eighteen men killed and fifty-six wounded.

The battle, which lasted continuously for thirty-six hours, took place on a lava cone 2,100 feet high, which had been converted by Moro cunning into a fortress so formidable that the Spaniards in 200 years and after scores of attempts had never been able to capture it.

Reading the news that 600 Moros were slain near Jolo, adding to the latest reports that defenceless women and children were among the victims slain by the American Cossacks, than we ask ourselves the question, in what world do we live in? Is this the 20th century? Is this the stage of civilization we arrived at, and again we ask the question, what was the reason that 600 human beings were slaughtered? General Wood answers this question in his report, where he said in part:

"The Moros one and all were fighting, not only as enemies, but as religious fanatics, believing paradise to be their immediate reward if killed in action with Christians. They apparently desired that none be saved."

The American people need not expect any better report from General Wood than the above mentioned. Would they have sent him out if not? To Christianize the Moro fanatics, and the best way to Christianize fanatics is to kill them.

General Wood, with the aid of United States uniformed butchers has shown it in this wholesale murder.

President Roosevelt was right when he said not long ago, that in order to have peace we need a strong navy and a good standing army. Kaiser Wilhelm sings the same song and Czar Nicholas is about to issue a call for another peace congress. We have had many peace congresses, but no peace. It seems that we are alway preparing to jump at each others peace. It seems that we are sian soldier if he had any grievance against the Japanese soldier, he would positively answer negative, he also would state that he doesn't know the Japanese soldier, the so called enemy.

If we would ask him why does he fight, and what for, he would answer that he was taught when he was a child in school, and later by the priest, that the enemy will invade his country and he, as a patriot, must defend it. So it is with the American soldier, the workingman.

He is told to Christianize the Moro fanatics, to defend the flag and the country.

The question is, has the workingman any flag, religion, or country to defend?

The only country the workingman has to save is the humanity. Workingmen! Save humanity from the present capitalistic system of exploitation through a general strike, which will abolish all kinds of warfare between man and man.

Workingmen! Your country is the world. Humanity, your brotherhood. JEAN SPIELMA.

VOICES OF THE PEOPLE.

People who defend the existence of both God and political governments, simply advocate a contradiction.

A governemnt is held up as an institution wherein the good people control the bad; or, by laws, made by good instincts, bad instincts are restrained. This implies that God has made some people good and some bad, or has made some instincts good and some bad. Such doctrine is not consistent with the existence of all-wise, all-powerful and just creator. If God is good his work is! If His creatures are bad He is! A good God cannot create bad people or bad instincts; it would be rascally to do so. To say that God has so arranged it that man can turn good instincts to bad account, still makes God the instigator of crime, the chief of all criminals. If we alow that man can create any part of any of his instincts or inclinations at will, by so doing, we deny that God is the creator of *all things*. If men are created, differing in their natures as much as they do in looks, and God created them so, what right has one man to lay down rules by which the other shall conduct himself? Two do not act or think alike, and one is given power to decide that the actions of the other are wicked, and punish him for so acting. This is government. If it is right that one person should dictate the actions of another, would it not be just to let them take turns at each other?

If God created all men, then He has created them as good as He could make them. Therefore, if you really trust God you can trust the people; and if you can trust God to hold all things in common with them, for if you cannot trust with Him, then you can trust the people to hold all things in common with them, for if you can not trust the creature you cannot trust the creator's work. A creator creating corruption is not good sense. You cannot believe in the necessity of a political government without believing that some of the people are bad. Who make them so?

A government is made to free people to do what by nature they could not do. Therefore, government is made to oppose nature, and consequently the author of nature. As God and government oppose each other you must choose between God and the politicians. You cannot defend them both.

It would be an easy matter for an all-wise, all powerful creator to create *all* his creatoures capable of self-government. If He has not done so, why did he not? If He has done so, are not the privations the governed are now suffering, a just penalty for their stupidity; and ought not the suffering continue just as long as they will allow others to rule over them? Is not this consistent with wisdom and justice? If God made all and each of the animals and Indians capable of self-government, why didn't He make white men so?

ANARCHIST.

Redlands, Cal., March 11, 1906.
Mr. Edward Greenbaum,
Chicago, Illinois.

Dear Comrade:—For enclosed dollar enter my name as a subscriber for one year to "The Liberator."

For many years I was a Social Labor partyite, but I see well enough now that the emancipation of labor cannot succeed by mere political opportunism. I am sure that the Industrial Workers of the World organization will, before long, drop its reactionary features, such as high dues, ritual, iniation fees, political passiveness, etc., and come out for the social general strike as Anarchist-Communists have expounded for many years as the only proletarian revolutionary way of accomplishing the social revolution and thereafter to have society founded on labor union basis, associations and communes, etc.

I think that "The Liberator" would be in much better financial condition if there was a book-selling department with it and it would help the cause very much too, especially in the propagation by pamphlets and leaflets of which I would buy by hundreds to distribute. I mean to send on soon for a hundred copies of "The Social General Strike" pamphlet, by Arnold Röller, to August Freymann, 360 Larrabee street, Chicago. He has it in English and German, as you probably know. We cannot increase our numbers much if we won't distribute literature.

Fraternally,
T. P. LEHAN,

General Delivery.
San Francisco, March 13, 1906.
To Liberator Publishing Group,
Chicago, Illinois.

Inclosed find 50 cents in stamps to help the baby on his legs again, of course young ones always tumble down, some of them often, before they learn a good vigorous step, and no doubt this one will do the same.

It looks as if capitalism will repeat the Chicago murder of '86 in the case of Moyer and Woodward in the bull-pen region of Idaho and Colorado. Yours for Freedom.

A. HERMANN.

San Francisco, Cal.

Dear Comrades:—I am sorry that the English propaganda can not uphold a paper with such a little expense and the same has to be stopped for a short time. It is true that The Liberator is not the only paper which has to go through a crisis, as we have seen the same thing with The Freedom, Free Society, Demonstrator, Lucifer and so on.

Does the American worker reall think that he is a free man, and there is nothing to be bettered in the "home of the brave," where every day you will find colums full of suicides on account of unemployment, sickness and poverty. Strikes and lock outs, bull-pens and arof innocent people which the capitalists want to get rid of, as they think and act now in Idaho. The time has come that we shall awake and work in harmony for the cause of liberty. S. WEISLANDER.

Dear Comrade Parsons:—Considering the length of time it took me to answer your circular, it appears as if I was one of "the sore heads." I was trying to hunt up a few subscribers for our dear Liberator, and succeeded only so far as to find one. I missed the paper very much and felt quite happy to see it coming again.

Yours very truly,
ELSIE SANTORO.

Bruceville, Texas, March 18, '06.
To Liberator, Chicago, Ill.

For Information Please.

When a man tells me that he is an Anarchist, if I know him to be an intelligent man, I understand him to mean that he is in favor of personal freedom.

When the average man speaks a man as an Anarchist he uses the term to convey the idea that the man spoken of is a stirer up of strife, an all around sorehead, malcontent, who wishes to tear down every thing and everybody.

What word would you people, who openly claim to be Anarchists us use "when we speak of these sorehead malcontents, who stir up strife, and oppose peace and order" to describe rude people.

Respectfully,
G. B. HARRIS,
A Socialist.

(The article in another column we believe answers our correspondent's query.)—Ed.

ANNOUNCEMENTS

The Progressive Library, 106 Forsyth St., New York City.

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Liberator Group, New York.

The Liberator Group of New York meets every first and third Sunday of the month at 41 Grand St., first floor, at 8 p. m sharp.

Those interested in the English propaganda are earnestly requested to come to our meetings.

Liberator Group Meeting.

E. Gordon will deliver the lecture before the Liberator Group at 224 Blue Island Ave., Sunday, March 25 at 2:30 p. m. Comrade Gordon is an intelligent and interesting speaker. We hope a large audience will turn out to hear him.

Working Class Mass Meeting

For the defense of Moyer, Haywood and their Comrades, Sunday, March 28th, 2:30 p. m. Calumet Theatre Hall, South Chicago. —Jean Spielman.

Special Announcement.

All anarchist groups are requested to attend a meeting at 224 Blue Island Ave., to elect delegates to a convention of the I. W. W. to arrange meetings regarding the Moyer-Haywood defense. Sunday, March 25th, 2:30 p. m.—Liberator Group.

BOOKS

We request our readers to read carefully our book list, and if there are any books which you care for, just order from Liberator and they will be forwarded at once. Remember the price of the book and postage must be sent with each order. The books and pamphlets that we list can all be relied upon as standard works of real educational value. We will add to our list from time to time until we have a most complete list of standard works. By ordering from us you will be assisting in the continuation of The Liberator.

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The book is very charming, and in much very true. Not a man who has been a real country boy, or who has been cheated by his elders (always with the best motives) of being all the boy he might have been, but, if he has grown up to be ripe enough, will seem to find himself again in many of Mr. Darrow's pages. Our impression is that Mr. Darrow has shown real art in the handling of one of the most difficult forms of literature.—The New York Times Saturday Review.

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